

551 practice the new name (that of the slain) almost entirely supercedes the old; and, what is of importance here, the name of the slain warrior is sometimes taken not by the slayer himself but by his son. Instances of this are not uncommon.

304 *Body Deformations.* The perforations of the ear-lobes are made within the first few months of the infant's life. The piercing of the nasal septum is delayed until it is perhaps a year or so old. Among nearly all the Orokaiva both operations are performed simply by clamping on a tortoise-shell ring (*siatu*) which gradually works through the flesh. Strictly speaking it is the duty of the *tato* to provide the *siatu*, but the rule is not always observed.¹ Among the Hunjara tribe, I believe, it is the custom to defer the making of the nose-hole until the initiation ceremony, when youths and girls, sitting in a row, have to submit their noses to a painful and sometimes bloody thrust with a bone needle.

291 *The Assumption of Clothing.* Young children—boys and girls—go naked. With boys it is usual among all the tribes to assume the perineal band (*bo*) at various ages before they reach puberty. This is certainly the modern usage, and I believe it was the former usage also. Whether it was formerly permissible for the boy to adopt his *bo* without any ceremony (as he sometimes does nowadays) I cannot say; but it appears that any festivity might be made the occasion of bestowing it. For instance, at a dance which forms one of the earliest of the mortuary ceremonies, a youngster received his *bo* as a sort of extraneous incident in the day's procedure; and the same occurred in another ceremony in which the widow was finally discarding her mourning.

[431] The formal bestowal of a *bo* means a present to the man who bestows it, so that when a pig is killed for any major ceremony it is a good opportunity for providing a share as payment for a minor rite. The occasion for honouring the child is all the more fitting as a large number of spectators will be present.

¹ In *J. R. A. I.* iv, 1925, p. 497, I wrote: "The maternal uncle has certain ceremonial duties to perform, e. g. that of piercing the child's nose. . . ." It appears, however, that this duty does not belong necessarily to the maternal uncle or *ade*.

INDIVIDUAL, FAMILY, AND CLAN

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At the initiation or seclusion the candidates all receive new *bo*, which are stained red. As it is usual for the candidate to be fully developed he has nearly always assumed his *bo* previously through motives of modesty; but it is now bestowed again. On only one occasion have I seen a youth brave it out, and wait for a formal opportunity of assuming a perineal band even after he had obviously reached the age of puberty.

The *bo* is given by any of a variety of relatives. Among fifteen instances it was given six times by the true father, six times by the maternal uncle, and once each by the paternal grandfather, the maternal grandfather, and the elder brother. For the actual investiture a man of distinction may be asked to officiate, just as in the more important *Otobu* ceremony the *otobu* is bestowed by a noted warrior.

The girl's *bo*, a skirt of bark-cloth, is assumed at the termination of the seclusion which follows the first appearance of her menses. When she makes her *début*, it is with a spear or club in one hand, a bunch of betel-nuts in the other, and a bark-cloth skirt about her waist with a hole in it which is supposed to, but does not, show her genitalia. No satisfactory reason was given for this last detail, except that a girl would be subject to ridicule afterwards if it were not carried out. In the majority of the Orokaiva tribes the girl continues to wear an ordinary *bo* skirt after the ceremony; but among the Aiga and the River People this investiture is only an incident. The girl, although fully developed, goes naked until her marriage, only wearing a *bo* during her periods. This custom, viz. of unmarried girls going naked, is falling into disuse.

The Initiation Cycle. Usually about the age of puberty, but sometimes earlier, boys and girls undergo an initiation; though it is only among the Southern Orokaiva that the ceremony takes a definite and unmistakable form. Here the candidates (male and female) are subjected to a good deal of horse-play at the hands of men impersonating *embabi* or *siango*, i.e. spirits of the dead; and in the course of it they are introduced to the bull-roarer and the sacred flute, which are of course objects of mystery to the uninitiated children.